/139 cont./

412 Mortars are made of wood and have a stone floor. Their
322 construction is extremely laborious. A block of wood is buried in the ground, stamped down, and then hollowed out with the iron point of the lance or a knife. For this purpose, the iron is sometimes heated. Fire is not used. The wooden pestle is furnished with a stone at one end. The stone on the floor of the
[381] mortar is cemented with tree resin.

[379] Burning branches are used as a kind of torch, but only briefly in the vicinity of the fire.

Photograph 18 illustrates the shape of the mortar and the pestle. The mortar is made of soft wood hollowed out with a lance point. Fire is not used to hollow it out (see above).

Household utensils. Two flat stones to pound hard veld
415 fruit. Spoons crudely carved out of wood. Wooden pot or empty
[531] ostrich eggs /140/ with a round hole as water containers. Fre-
[412] quently some kind of decoration is applied. Digging stick pointed at one end.

Ornamentation. Unfortunately I did not have time to ob-
301 tain more precise data concerning ornamentation. Ornaments
531 are attached to many objects and consist of such things as ostrich eggs and pipe plugs (which are worn on a string around the neck).

264 Generally speaking, the Auin has three meals a day (morning, afternoon, and evening). If he has enough food, however, he may eat all day long, with the necessary intervals, and, if it is not too cold, even during the night.

262 There is no special menu. Whatever is available is eaten. The hyena is not eaten because it "devours corpses." The leopard is supposedly not eaten by all the people. The reason for this is unknown to me. The shabrack jackal is frequently spurned because it "is a dog." On the other hand, they like to eat the silver jackal, because it "does not eat vermin."

[858] Young girls who have not yet menstruated and boys before
[882] they have reached adulthood may not eat game meat because if they did, they would "remain skinny."

266 I have never observed any traces of cannibalism. Furthermore, I was told by old, experienced natives of other races (Klipp Kaffir) that they had never heard of Bushmen eating human flesh.

/142 cont./

527 ample food, they always "celebrate."

The tattoo artist receives no special fee; he is simply pro-
304 vided with food and shelter.

When the forehead tattoo is applied, the patient lies on his back with his head slightly raised. The skin of the forehead above the root of the nose is folded together and drawn up by a man using his thumbs and index fingers. The tattoo artist then makes the little transverse incisions in this fold of skin.

Among men, decorative scars take the place of a hunt record.
[224] For each piece of big game that a man has killed, he wears a horizontal decorative scar, on the right upper arm for male game and on the left upper arm for female game.

[858] Only boys, not men, have scars made for small game (duiker, ibex). Older successful hunters finally dispense altogether with having scars made, after they have enough of them to display.

These decorative scars are made in a manner similar to that used for the forehead tattoo. Sweat (blood) from the killed ani-
[237] mal is always rubbed into them, and usually also the green pigment. The hunting scars are made by any one of the older men. The length of the scars is approximately one-half to one centimeter, the breadth approximately one-quarter to one-half centimeter.

Decorative Scars (or Tattooing) among Women

Green decorative scars on the upper thigh and buttocks up to the waist are worn by all women. These scars can be seen in Photograph 14.

[887] The scars are made in the same way as the forehead tattoo, except that older women make them.

Further investigation was impossible since the Bushmen are very suspicious regarding their women. I am quite content to have succeeded in taking at least one photograph which illustrates these decorative scars tolerably well.

Men and women pierce their earlobes in precisely the same way as is customary among us.

Circumcision is not practiced.

According to statements of the Auin, the labia minora are sometimes clipped.

/157 cont./

841 The water and food collected by menstruating women are consumed only by the women themselves and old people; the younger ones "it makes weak."

593 858 The authority of the parents practically ceases as soon as the children are in a position to provide food for themselves.

553 A child is named soon after birth by the grandfather or grandmother (whether on the paternal or the maternal side was not determined).

145 Boys reach puberty between 14 and 16 years of age and girls between 13 and 15 years of age (estimates).

881 The declaration of a boy's maturity is a special event in the life of the Bushman. Under the leadership of the "doctor," several youths from neighboring settlements march into the bush and live together there for some weeks on the veld crop. During this time they receive some sort of instruction in secret affairs. Young and old Auin alike, whom I interrogated separately, denied that this instruction pertains to sexual matters. To the question of what they did during their stay in the bush, I always received the answer: "They dance." They did, indeed, describe for me a kind of dance which decidedly has something childishly mysterious about it. A boy seats himself "piggyback" on the back of another, and both wrap themselves in a large hide mantle. The dance consists of the carrier tramping with his feet as rapidly as possible without moving forward, while both of them utter a low "hu, hu" in as horrifying a manner as possible.

[535]

It is indeed difficult to imagine that this interesting occupation should last for weeks, interrupted only by sleeping and eating.

In addition, the young people seem to be treated quite badly in the course of this preparation and to receive little to eat; all of them concurred in the opinion that it is "miserable."

I learned through hints that the candidates for manhood play all kinds of tricks on neighboring villages during the night and play as "ghosts" a bit, as well as stealing food.

[884] The actual attainment of manhood, after which the boys are warriors and are allowed to marry, is not solely dependent on attending the preparation, but also on the killing of the first piece of big game.

[304] Tattooing is not connected with the official attainment of manhood

858
[301]

!Kung parents cherish the children their harsh environment permits them to raise. A mother, above, fits ornamental headband to her small daughter.

FATHERS TAKE PRIDE in their growing sons, to whom will pass both the task of hunting for the band and the many skills and traditions of !Kung hunters.

[p. 84]